

Continued from page 3.

ple of your God, and your children shall call you blessed.

Apes were among the commodities imported, probably from India, and it has always been a matter of contemplation to my mind what use he made of them. But, unlike spoiled children, let us not refuse to eat at all because we can not tell what is in that dish on the table that has the lid on. Solomon had them, and we generally find them on board every ship load of humanity—figuratively speaking—and they are now, as then, a curiosity, a ludicrous imitator. They simper and giggle and wink. They laugh, they shake their little heads, almost, if not entirely, void of intellect. When you sing they scream. To them music is simply noise, for they have no music in their soul. In fact, they try to do almost anything, but develop intellectually. Sometimes, for modesty sake, we call them Mr. and Mrs. Gazer. They see every person who comes in; try to mimic their mien; note style of clothes; blonde or brunette. In fact their apishness so attracts the attention of the small boys and girls as to destroy the effect of many a good sermon. Nothing but Christian evolution can save them before they get into the temple. Every modern Solomon should look well to his charge, and denounce from the pulpit, and through the press, all apish conduct. Keep the apes from the temple. I find a home for them in the world's menageries.

Peacocks are pretty birds except their feet, or when divested of that which terminates the bird, and were admitted, not on account of their sterling qualities, but on account of their costume. No earthly value to Solomon. Isaiah says, "They have Cockatrice eggs and weave spider webs. He that eateth of their eggs dieth." God save us and help us to keep the modern peacock from the temple. We need the gold, the silver, and the ivory; but denounce apes and the immodest apist of the nineteenth century. Roll on ocean of time, bring ships of Tarshish laden with gold, silver and ivory; but slash the keen Damascus blade in the face of the apes and peacocks. "Instead of the thorn shall come up the fir tree. Instead of the brier shall come up the myrtle; thus sayeth the Lord keep ye judgment, and do justice."

Lydia, Md.

THE NEW TESTAMENT STANDARD OF GIVING.

BY H. M. LIGHTY.

One year ago at this time our papers contained a great deal concerning the coming convention. There were "announcements" and "statements" and a good brother at the convention I overheard saying to another "Programs! Programs!! till you can't rest." This may have been said especially for the benefit of the "social feature" committee, the chairman of which was in hearing distance. I do not regard this a mistake of last year's convention. On the other hand I do know that the distribution of programs, before the convention and repeating the same with announcements in the EVANGELIST increased the attendance at our last convention. This year our committees are at work very quietly, if they are at work at all. But why should we doubt? It is on account of a lack of faith, not in God or the church, but in man—in committees. It is a very agreeable announcement to me that Bro. Allen Miller gives. Others should let us know that they are at work. We should see the program again of the Ministerial association. We want to know who will be heard. Bro. Miller should have told us not only what the important subjects for discussion will be, but who the men or the women will be to discuss them. Bro. Bashor tells us that some will not be there. We should rather see and know who will be present. Reduced rates to Chicago and one fare from Chicago to Warsaw, should be a great inducement. All the evenings should be taken up with sermons, lectures, Bible studies, drills, etc., and we should know just what to expect. While our last years programs were not carried out to the letter yet but few men or subjects were announced that were not heard.

This year we shall expect great improvements in this line.

I discovered last year that some very prominent ministers were opposed to a program for a National convention. Some of these admitted after the convention that we did not have "too much program."

The great National convention of the U. S. C. E. held at Montreal this summer was programed to the very hour and minute and we were told that if we should be present we might expect every thing to come off according to the schedule. I believe in system and I believe in advertising a good thing when you are sure you have such goods. For this reason I should very much like to know more of what we may expect at our coming con-

vention. But of course it will be a great improvement over our last convention—in business transacted—in sermons and lectures—in drills and studies—in music and social service. Knowing what a very profitable as well as pleasant time we had last year, may we not reasonably expect double or triple the attendance and benefits that we enjoyed last year.

The beauty of the surroundings at Eagle Lake Park must not be forgotten. The facilities for camping or renting of cottages should be the means of bringing large crowds of our people from within a radius of 100 miles by private conveyance. The opportunities to be derived at such a meeting for mental improvement and for a gathering of new zeal and inspiration for Christian work are certainly beyond comprehension. Churches should be electing delegates. Ladies Aid societies should be choosing their representatives. Sunday schools and young peoples societies should not fail to see that the young delegates will not be missing in the great convention.

Many are going to the World's Fair anyhow and by attending to this matter at once your congregation or society might be represented at a very small expense.

It is to be hoped that our young people will go prepared to join the drills in vocal music and that they will make themselves useful by remaining to the end of the convention and render their valuable service. There is inspiration in the service of song and we trust the meeting will be very strong in this. Let ministers, superintendents of Sunday schools, and presidents of societies go to work at once and in earnest to see what they can do to secure a representation at our convention.

Wray, Colorado.

There is great distress in consequence of the shutting down of a large number of industries, including the Waltham and Elgin Watch Companies, a number of jewelry manufactories, wire and iron works in Pennsylvania and New Jersey, and other enterprises elsewhere.

An announcement is made that the Russian Legation in Washington will soon be raised to an embassy.

The Guild.

THE NEW TESTAMENT STANDARD OF GIVING.

BY C. F. YODER.

There never was a time when the need of money for church purposes seemed so great as at present. The missionary spirit was never greater; but along with the reports of glorious success which we read in missionary papers there come the most earnest appeals for help. Now I think I do not err when I say that there are plenty of consecrated workers willing to go if they only had the means. It may seem singular, and yet all may observe that as a rule God calls poor people to such work. As an evidence of both these statements, those institutions which help students preparing for special work are over crowded by scores of applicants who must be turned away. The reason then, plainly stated, that the great commission is not more nearly fulfilled, is because Christians have not been liberal enough with their money. The plea cannot be urged that they are poor, because the bulk of the wealth of the world is in their hands. In the United States alone, the wealth of church members is estimated at over thirteen billions. If the thirteen million Christians who own this had not forgotten it when they laid their "all" upon the altar of consecration, what a power it would be in the kingdom. Why, with a few thousand dollars a single person might at once prepare a dozen persons for usefulness in school, preach to thousands through a dozen others, and spread the Gospel seeds broadcast by means of tracts and papers. And if this whole vast amount of wealth were turned into the Lord's treasury we might soon cease to pray "Thy kingdom come." It need not be argued that this all belongs to the Lord, for the Bible teaching is very plain on this point, and Christians manifestly know their duty though they do it not. We readily agree, that when we enter the kingdom over yonder, we cannot take our riches with us; but it is equally true that we cannot enter it here and leave them behind. This being true, I fear that some are mistaken about being in the kingdom. Truly "The love of money is the root of all evil," and the "deceitfulness of riches" has caught us all, more or less, in its snare. Christians do not even give as much for their holy cause as sinners do for godless purposes. In 1890 thirteen million drinking men paid over a billion dollars to damn the world, and the same number of Christians gave \$10,975,000 to save it through missions. What do you think of that? I believe that secret societies are a ruse of the devil, and yet in the unflinching payment of

dues they put us to shame. If the church should give the one tenth of her income to missions, the \$70,000,000 now called for to complete the evangelization of the world, would be furnished in just two months. That so little is given is a disgrace to us, and we know it. The press admired the spirit of Arthur T. Pierson when he would accept a call to preach in a St. Paul church only on the condition that the members should give one tenth to the Lord; but really, ought we not to be ashamed to go back almost four thousand years for our example in giving. Then the people were children in morals, and hence needed definite rules, but we are supposed to have made some progress, and hence Christ laid down principles for us to follow. The giving of the tenth was a recognition of God's ownership of the whole, and Christ standing on this high plane taught "Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." This is the Chinese wall that looms up before us. This was the one thing that closed the door upon the rich young man who otherwise was near the kingdom. Has not the church at large been too much inclined to regard this requirement as unreal, and act upon a different conception of giving? It considers itself as owner, and therefore master of its wealth, instead of temporary stewards of the same. In this new dispensation it is not tithes that the Lord demands, but "mine own with usury,"—capital as well as interest. This standard is high, but it can be reached. Of course until necessities are supplied, we can best "honor God with our substance" by using it for this purpose, but after that,—let us think seriously before investing in something that will be of little benefit to the world at large. Books, music, and works of art are ennobling; but is he a Christian, according to Christ's idea, who surrounds himself with a profusion of these while his neighbor is in distress? To dress well and fastidiously is not unworthy, but do you get the idea of consistency from seeing one "of humble and contrite spirit" annually lavish enough on her toilet to send the Gospel to thousands? This high standard of giving implies not a good use of money, but the best use of it. Many hesitate to give of their capital because it is like killing "the goose that laid the golden egg." "I will invest now that I may give largely when I am more able. For this dollar that I invest now, I will be able to give five dollars in ten years." Ah! but you forget that one dollar is worth five dollars in ten years, and besides the Lord is as able to compound it as you are. Now is the time it is needed. "Now is always the nick of time in the salvation of the world."

When you are better able you will not have the desire. Great riches and the love of God cannot abide in the same house. Laying up treasures on earth is incompatible with laying up treasures in heaven. Ingersoll was as far wrong as usual, when he said that nowadays, emigrants to hell all walk. They don't. They go in fine turnouts and post-chaises. It is the poor in the church today who are bearing the bulk of its burden, making it apparent to all that "a rich man shall hardly enter into the kingdom of heaven." To live in luxury and die leaving a legacy is not fulfilling the law. He only is regarded as sincere who makes a sacrifice. Not until we realize that all we have we hold in trust, that all we are belongs to Him, that the best use of money is that which most elevates the character of the world and thus hastens on the coming of the kingdom, can we bring ourselves to this standard of consecration. As long as the church must beg on bended knees for means to support her institutions, as long as unavoidable poverty exists, as long as the pitiful cry for help from heathen lands returns an empty echo, so long, in the justice of high heaven, extravagance is a crime.

To constantly receive without giving out is to become like the dead sea. Churches have succeeded in the past, not by accumulating wealth, but by expending it. We, as a church, are just getting under way for our career. We believe that we are right in doctrine, and we hope and pray and work for success.

We begin as the church at Smyrna. May God forbid that we should become as the church at Laodoea.

He will forbid it. Neglect of duty brings destruction. Of the seven Asiatic churches, faithful Smyrna alone remains to this day. In proportion to our merits will be our success. We have institutions that are perishing for lack of funds. Other avenues are only closed by this same lack. We have not the wealth of other churches and therefore not the responsibility, but we have a little strength. Let us use it in a way that we can kneel in prayer with a clear conscience before God, and the bread cast upon the waters shall return to bless. But reward is not our motive. "Do good and lend hoping for nothing again." This is more God-like. Can we reach this standard? Will we try? Christ wants company. Who will ascend? Zanesville, Ind.